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Editors: W. Emmett Small, Helen Todd

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HERO OUT OF THE ANTIQUE AGES

A review of *Echoes of the Orient*, Volume II*

JALIE N. SHORE

An article in a recent number of *Saturday Review* extolls *print* as an analytic and enduring medium of reason as opposed to the transitory and emotionally dramatic media of television and radio *unreason*. A well organized article, it emphasizes the effectiveness of reason in solving problems, and decries 'unreason' so evident in the worldwide growing tide of fundamentalism in several of the world's great religions. William Quan Judge struggled against that kind of fanaticism. He believed in *print*. In his short years as writer, Teacher, interpreter of the Ancient Philosophy, he poured forth thousands of words to be printed in magazines and books that were convincing testimony to the *reason* of the Ancient Wisdom. The articles were practical and succinct on subjects inquirers and beginning students were pondering. Quite frequently they were on matters of the Occult: how to become an occultist, how to obtain the secrets, how to gain the hidden powers. Mr. Judge was not verbose in any of his literary output; his writing was brief and logical and undecorated by theatrical tropes and high-flown phrases. Yet he was adept at analogy and appropriate examples to illustrate a point.

Now Dara Eklund has compiled these writings into a second volume of 'Echoes of the Orient.' An unhurried, thoughtful reading of these articles will give the student-theosophist, as well as the older members whose historical perspective may be a bit hazy, a clear idea of those first years of the Theosophical Society and the faith and steadfastness it took to mold it into a cohesive organ to help humanity. We understand better the patience and firmness demanded to keep the young organization — and its members — on a sensible and true course, and the actual endless labor of writing, writing, writing by Mr. Judge under several pseudonyms — Bryan Kinnavan, William Brehon, Eusebio Urban, among them.

Volume II with its companion Volume I spans a vast number of subjects needing to be understood: the power of ideas, the inner and outer structure of man and his relation to the whole Universe, cycles of evolution, the close of the Manvantara and Its reawakening. Occult subjects in the form of questions and answers to those questions are treated with simple explanations and analogous examples. *Reasons* for using Sanskrit terms are presented, and a well-selected sprinkling of them in their classic beauty is employed throughout the book. Moral ques-

tions — vegetarianism, personal and national duties, marriage and Adeptship, the real meaning of Universal Brotherhood, and many others — are discussed.

These writings, intelligently sectionized, are mainly articles that appeared in *The Irish Theosophist*, *Lucifer*, *The Path*, *The Theosophist*, *The Theosophical Forum*, and 'The Vahan'. They mirrored the gentle, clear-sighted soul called William Quan Judge in this life, and celebrate that Enlightenment that was his which he shared with all who came within its rays. Each item, each speech reproduced, each letter, carries its own aura of compassion, clear thought, and courage. Each radiates from a central flame that proclaims the Eternal Truth of Universal Brotherhood. Lucid, succinct, and practical, they are like quiet stars that give comfort and direction on a dark night in a forest of confusion or on turbulent seas of doubt and misunderstanding. Although it is Volume I that defines *Tulku* and explains the mystery of Mr. Judge's physical and inner composition, the impress of earned Authority and Knowing is evident throughout Volume II.

A glance through the comprehensive index gives the scope of topics discussed. Inquirers then new to Theosophy wished to know if the Masters were living men and about messages supposed to have been sent by them. They asked how one becomes an Adept; what difference there was between a Brahman and a Buddhist. Is Karma Destiny and is Astrology valid? Does the ego incarnate before or after the birth of the human entity? What about suffering in Kâma-Loka? How does one know his duty, especially if he desires to tread the Path of Occultism in this mixed-up world? Is metaphysical healing wrong? What of the disintegration of the moon? Mr. Judge's answers were always logical and convincing.

The subject of the American Declaration of Independence (1776) and what part the Adepts may have played is presented in the October 1883 issue of *The Theosophist*##. Many other topics are dealt with that piqued the curiosity of readers and inquirers in the late 19th century, and, I may add, are about matters we of the late 20th century are still wondering about. 'Hidden Hints in the Secret Doctrine' is a whole section of Volume II that abounds with glimpses of Arcane Truth.

A lively account of the World's Parliament of Religions in Chicago of 1893, when WQJ was the stellar speaker, makes one feel the pride of the members of the young Theosophical Society in being so hospitably included in that distinguished roster of religious faiths.

The book, as history, gives unvarnished accounts of the

*A compilation by Dara Eklund of the writings of William Quan Judge that appeared in the late 19th century Theosophical magazines, with photographs of some of the staunch early workers of the Theosophical Society, and tributes to Mr. Judge by Theosophical greats of that era.

— Point Loma Publications, Inc., cloth, 530 pp. \$12.00.

**By coincidence on the morning of last July 4 after reading the Declaration of Independence (an annual ritual for me) I picked up *Echoes* Vol. II which fell open to pages 70 and 71 where was begun the fascinating article reprinted from *The Theosophist*, Oct. 1883, 'The Adepts in America in 1776'.

low points as well as the high ones in the life of the Society. It is sad to read of the rift that influenced members even to the present day. But it is better to read Mr. Judge's firm but emotionally controlled account of the true happenings than to harbor fuzzy concepts of strange accusations and dissensions and foster feelings of cynicism and bitterness in regard to spiritual endeavors in general and the weaknesses in human beings pledged to high purposes. There are strong words by H.P.B., rebutting criticism of and innuendos pitted against William Quan Judge. It is well to know history and understand it.

'Faces of Friends' is a charming section of the book with photographs and short sketches of the staunch early helpers in the Work, helpers like Major General Abner Doubleday, Dr. J.D. Buck, the Keightley brothers, Jasper Niemand, Countess Wachtmeister, Claude Falls Wright, and others. A wonderful group of devotees.

Scattered through the book are photographs of H.P.B., Judge, Annie Besant, George R.S. Mead, and others. In the fore part of the book at the beginning of the section called 'The Irish Theosophist' a full page photograph of AE (George William Russell) is found — this eminent Irish poet who, with his friend Yeats, belonged to the Dublin Lodge. He was devoted to William Quan Judge and after Mr. Judge's death wrote:

"Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe unspeakable gratitude for faith and hope and knowledge born again . . . That he will again return we need not doubt. His ideals were those which are attained only by Deliverers of nations. When or where he may appear I know not, but I foresee the coming when our need invokes him. Light of the future aeons, I hail, I hail to thee!"

To read these volumes of 'Echoes of the Orient' is to know, understand better, and love William Quan Judge through the well earned Silence that is now his.

THE ART OF DYING DAILY

TALBOT MUNDY

This article, under the title "Spiritual Man is Eternal: There Are No Dead!", was first published in *The Theosophical Path*, Vol. XXXVI, No. 7, July 1929 (Point Loma, California). Last year, April 23, 1979, marked the centenary of Mr. Mundy's birth. See further notation in Items of Interest.

— EDS

The Apostle Paul wrote: "I die daily"; and he meant exactly what he wrote, without reserve or equivocation. But Paul had the advantage over us moderns in that he wrote for people thoroughly familiar with theories of life and death that have become submerged since his day — submerged in part by the after-wave of Paul's own huge enthusiasm. Deathless and indestructible in essence, in so far as they were based on truth and rooted in absolute being, they were doomed as theories to die, like men, destined to be reborn in after time.

Theories are, after all, not more nor less than bodies of ideas, even as our bodies are the temporary clothing of our souls. True ideas reincarnate into theories on the cyclic tides of time as certainly as do all other forms of the

Eternal — forms so infinite that he who seeks to limit them or number their incalculable changes is as silly as the savage trying to put sunlight in a bottle. Every atom in the whole created universe 'dies daily', if we mean what Paul meant by the words.

But must we therefore so identify ourselves with death, by act of will or lack of spiritual energy, that we become death's servants? In an age so given to advertisement that neither creed nor politics nor toothpaste can resist oblivion without such struggles for publicity as would have paid the whole expense of Caesar's armies, death is better advertised than are all the other old and new illusions that human flesh is heir to.

Death is as importunate as cigarettes; daily we are asked to make a blind-fold test of it — to choose which death we would prefer to die — instead of testing life with open eyes and choosing which life we shall prefer to live, which half-a-second's thinking should suggest were much more profitable. Death and taxes, says the many-jawed-machine-made myth, are inescapable. But are they? Death of what? Taxes to whom payable?

If we must render unto Caesar what is Caesar's — and we must, as even stars must render overflow of glory to the night — are we thereby identified with Caesar's dim, inglorious beginning, with his vanity and vices, with his end at the mercy of an accident that stutters through the cogs of human prejudice? If we should render unto God the spirit that is God's and that we feel within us, who shall tax that? Can death reach that holy thing?

Dying daily is the art of living. It is the art of letting go all prejudices — of refusing to be buried in the shrouds of dogma — of repudiating selfishness. It is the lower self that dies — that lower self which, caught between the prongs of Karma, can, if we permit, provide us with opportunity to learn and put in practice what we have been born into the world to learn and inwardly digest.

That inward WE is not these bodies that we too much value or, in moments of discouragement, accuse like dogs who bite the stick that beats them. Bodies are the suits we wear, in which to strut our parts on life's amusing stage; and there is no greater mistake than to suppose that the actor should so immerse himself into the part he plays as to forget his own identity.

"I and my Father are one" — not, be it noted, I and my body are one. If we forget that the Eternal Man is deathless, as long as we forget (no longer) we become death's victims, self-identified with the illusion which we came into the world to conquer; worse than victims, traitors; we submit ourselves to be the instruments of cruelty, deceit, and death, increasing others' difficulty, adding to the sorrow of the world instead of mastering our share of it, and squandering the overflow of vibrance for the benefit of others. We become bad actors, whimpering for praise, entitled to no better than the rotten eggs of a disgusted audience.

For we forget, sometimes, there is an audience. Each man, as Shakespeare wrote, in turn plays many parts, and it appears to be a law that each of us, in course of time, must don dark buskins and a drab cloak, signifying loneliness. An empty stage, swept of its flowers that paid gay homage to some other actor — properties suggesting affluence and comfort all departed to the wings — dim

light and the howling of lonely wind — no opportunity for bombast — silence that makes the house seem empty. Dread presents itself. Sorrow is so encompassing that joy seems like a litter of decaying jetsam on the beach of grief. No support, no prompter — and an audience wholly unseen.

Is that a despicable part to play? It is the greatest part of all, the richest in opportunity. It is a challenge to the actor who is cast for it to fill that stage so full of a divine unconquerable spirit that his victory over desolation charges life anew with faith and hope and sends his audience away refreshed — as earth is stirred to new endeavor by the assault of spring against the tyranny of winter storms. That actor may, if he chooses, so forget his own identity as to assume that very substance of the part and go down under it to earned oblivion. It is his privilege, however, to remember who he is, and who his audience — that unseen audience forever instant to detect good work, forever eager, when the curtain rings down, to applaud: "Well done, thou good and faithful servant."

Death, to such an actor, is the open door to Life, not too soon to be entered, since he knows there is no hurry and no need for it. He meets all anguish and adversity as a front-rank fighter, rapier in hand — the rapier of faith; unwilling to betray one trust by grudging one last effort, knowing that every blow he strikes at the world's belief in purposeless calamity is struck for all eternity and all mankind. He knows, too, that the Lords of Life are cognizant and judging, not the noise he makes and not the fame men give him or withhold. They judge the quality of courage and of faith and good-will that he adds to the relief of tired humanity. Though death to him is Life Triumphant, since he knows that he and his immortal soul are one, and are one with Life Eternal, he refuses to accept release in death until the hour of victory when Life at last enfolds him in such Light that men no longer see him, and the shadow that they thought he was, disintegrates.

For him, that is the curtain. He has played his part. His audience was not the men and women of the world; they, too, are players. For the Lords of Life and for the ever-present Brotherhood he did his utmost. He has earned and retires to enjoy their comradeship in another phase of the eternal drama of the progress of the Soul of Man; his knowledge that the Eternal Man can never die, having raised him to the ranks of the Helpers from the undisciplined flocks of the helped.

H.P.B.'S ESOTERIC INSTRUCTIONS

BORIS DE ZIRKOFF

Since announcement was made some months ago of the decision to include in Volume XII of the Blavatsky *Collected Writings* the Esoteric Instructions I, II, and III of H.P.B., questions have been received as to the wisdom of this step. In response to these legitimate queries *The Eclectic Theosophist* has received from the editor of the *CW* the following paragraphs which we feel will be instructive and helpful to all serious students of Theosophy.

— EDS

With regard to H.P.B.'s *Esoteric Instructions* this seems an opportune time to bring to the attention of your read-

ers some points weighing heavily on the decision to publish them now. Let me list them as follows:

1) In a Circular signed by W. Q. Judge and dated from New York December 3rd, 1894, he states that "in accordance with order received from the Master," he now declares that Instructions I, II and III of the School are no longer secret. He then gives a few exceptions regarding some of the points.

2) During the troubles that arose with Elliott Coues, H.P.B. said that the public dissemination of the *Instructions* may do some good instead of evil.

3) In 1897, the Theosophical Publishing Society (Benares and London) published the so-called Volume III of *The Secret Doctrine*, in which an emasculated, distorted, edited, and incomplete text of the *Instructions* was included. This altered text has now been before the public, all over the world, for 83 years.

4) The above-mentioned text does not include either the colored Plates or the Preliminary Explanation to Instruction No. III. The latter contains the most outspoken defence of Judge ever penned by H.P.B., and quotes on that subject words from one or more letters received by her from the Master. This entire text was eliminated by Annie Besant (and/or G.R.S. Mead), and is totally unknown to most Theosophists. Unless it is now published the *Collected Writings* would be short of the most spirited defence of Judge that can be found anywhere in H.P.B.'s writings.

5) It should also be noted that the *Instructions* were published in 1976 by Health Research, Mokelumne Hill, California. Naturally, this also is an emasculated text.

6) It is not inappropriate to recall also that A. Trevor Barker in publishing *The Mahatma Letters* deliberately disregarded the statement appearing on a number of them to the effect that they are confidential and not to be published. We know, however, in the light of history, that their publication and wide dissemination as the years went by became the greatest challenge to those supporting distorted teachings, a challenge perhaps never fully faced yet or explained away. Good reasons exist, therefore, to suppose that these E.S. *Instructions* of H.P.B. will now constitute another and continuing strong challenge.

The above are some of the considerations that have been discussed with others, mainly older and tried students of Theosophy, before decision was taken to publish these *Instructions* in the *Collected Writings*.

FOR SEEKERS OF ALL FAITHS OR NONE

The following is extracted from 'On the Lookout' in *Theosophy*, April 1980 (published by the United Lodge of Theosophists, Los Angeles). The vision of a "world-wide religion" may suggest a first and imperative step beyond the old corrosive limitations of a religion towards that higher goal cherished by Theosophists of recognition of a religion-philosophy-science based solely on the universal Truths of Being. — EDS.

In the *Friends Journal* for October 15, 1979, John Linton, a British Quaker, writes persuasively to Quakers generally, inviting them to give up the idea that Christianity is "a unique revelation of Truth." Noting that most Christians are of this faith because of where they happened to

be born, he says that it seems to him nonsense to assume "absolute truth for any one religion such as Christianity."

"Otherwise, why did the good God condemn large parts of the globe to ignorance, superstition and, according to the more orthodox, an extremely uncomfortable life after death, while reserving the knowledge of the truth and salvation mainly for the natives of Europe and America? Could the knowledge of the true religion really be a matter of accident?"

This writer does not claim to know the truth himself, but says: "Let us choose when we know what the choice is. If we choose Jesus, well and good. Whatever we choose, the Truth will still be above and beyond anything that we can now understand." He continues:

"What, then, I am arguing is that Quakerism should abandon its claim to be part of the Christian church, and move toward a universalist position. It should take the line of Hinduism: That Truth can be approached from many quarters. To put it crudely, has it not ever occurred to birthright Friends that they may only be Christians because they have been brainwashed? The Jesuits claim that, if they have a child up to a certain age under their control, they have got him or her for life. The same applies to other religions."

Few people, Mr. Linton suggests, study other religions deeply before deciding to become Christians.

"It takes time, of course, to study other religions and get used to their thought processes, and perhaps especially to a religion in which there is no creator god in the Christian sense. And yet, if we had been born into a Buddhist community, where Buddhism was the accepted religion, as say in Sri Lanka, would we have felt the need to be converted to Christianity? Probably not . . . I can hear a Christian say, 'Yes, but the truth of Islam and Buddhism does not compare with the truth of Christianity.' Here again. Muslims and Buddhists feel the same about their religion, and resent the assumption of superiority on the part of Christians."

He quotes a Jewish writer who has pointed out that "Real dialogue is impossible unless it is free from missionary intent," and reminds his readers that with the breakup of the British Empire, "the Christian religion has also gone on the defensive."

No longer is it assumed that Christianity would eventually give all peoples in the world the chance of 'salvation.'

"That the world should be converted to Christianity is now inconceivable. Every religion, like every nation, has equality of status. It is this situation which has brought into focus the absurdity of different faiths each claiming a monopoly of truth."

"Let us now turn to the distinction between the proselytizing and non-proselytizing religions. Of the former, Christianity and Islam are the main examples: of the latter, Hinduism and Buddhism. Someone has made the interesting distinction between theological religions, those which dogmatize about God, and theosophical religions, those which speculate about God. The former insist on certain beliefs,

the latter are not too worried about what you believe provided you follow the moral path and search sincerely. (Quakerism, it will be noted, has at least moved some of the way from the former to the latter position.)"

Mr. Linton wants the Quakers to go all the way and give up the claim that the Society of Friends is "a specifically Christian organization."

"I think this should be done not just as a matter of expediency, but in the pursuit of Truth, because I believe the Truth is wider than Christianity. And I like to think that Quakerism is about the search for Truth . . . What I envisage for Quakerism to become is a meeting-place for seekers of all faiths or none, where they can worship or meditate as they feel drawn. It will be a world-wide religion, without any particular bias, Christian or otherwise, but enshrining the supreme truths of all religions. My personal view is that the more one knows of other religions, the less can one stick rigidly to any one religion."

This seems a clear objective of the Theosophical Movement, and it represents an attitude increasingly found even among members of the more orthodox denominations. A great change has come over the world of religion during the past hundred years — a change absolutely necessary if there is ever to be recognition that behind all the great religions are the archaic teachings of the Wisdom Religion, from which all faiths originally sprang. . .

MAHA-MAYA — THE GREAT MYSTERY

G. DE PURUCKER

The following is an extract from the just published Point Loma Publications Study Series No. 2, *Word Wisdom in the Esoteric Tradition*, stenographic reports of class lectures given by Dr. de Purucker at the Point Loma Theosophical Headquarters in 1913-14. This is from the fifth lecture, given January 11, 1914. Other words expounded then were Karman, Soul, Matter, Person, Ego, and the Virgin Birth. In exposition of this last subject it is pointed out that the most important doctrines of the Christian religion — the Trinity, the Incarnation of the Logos, the Virgin Birth of the Savior of men, the Angelic Governance of the World — are archaic pagan doctrines, later "so modified, so stultified, so strangled in the effort to hold them, to explain them and expound them to critics, sceptics, and religious iconoclasts, that they have lost their true life."

— EDS.

Mâyâ, Mâyika: *Mâyâ* is from a root *mâ*, and *yâ* is a termination. *Mâ*, like the verbs signifying to *make* in so many languages, has a thousand and one meanings: to measure, to make, to form, to fashion, to create, to share, etc. It means action exercised upon material. Now this word *mâyâ* is used in Hindu philosophy (by a development of meaning, a progression of thought from *measure*, to *make*) to signify that which is illusory. For instance, a house is a development of an idea; it is an illusory aspect of the spiritual conception. *Mâyâ* is used signifying magic, deceit, impersonation, and many other words giving the equivalent idea of a cloud covering the truth. *Mâyâ* is often spoken of as if its meaning were nothingness. This will not be found in Hindu philosophy except in a purely philosophical sense; but it does mean illusion, deceit,

deception, that which appears but is not. Let me try to give an example of that; it is very important that we get this perfectly clear. We see the universe around us, the stars running their courses, the sun rising and setting regularly. This is an example of *mâyâ*. The sun does not rise and set; it appears to do so. The earth turns on its axis and produces the phantasmal illusion of the sun rising and setting. The stars do not rise and set; the earth turns on its axis, producing the illusion of the rising and setting of the spheres. Now that too is an example of *mâyâ*, of magic, of deception, of illusion. Illusion is the meaning usually given to *mâyâ*, and it is correct, but it does not mean that which is not, nothingness. You will sometimes hear the phrase "All is *mâyâ*." True, all is *mâyâ*, things are not what they seem. I think it is Longfellow in his *Psalm of Life*, who says:

Tell me not in mournful numbers
Life is but an empty dream; For the soul is
dead that slumbers
And things are not what they seem.

But our souls are slumbering most of the time and we do not see things as they are, yet we regulate our lives by them. We seek for facts in the illusory appearances of things, but the facts are behind the phenomena. The sun does not rise and set, the spheres do not rise and set, 'heat' and 'cold' are sensory illusions and in themselves there is no such absolute thing as 'heat' and 'cold', these being impressions on the senses of forces of nature. In this way we understand what *mâyâ* is: the magic of nature — the goddess of Mahâmâyâ, the great mystery. It is said in the Vedanta, and H.P. Blavatsky frequently speaks of it, that the veil of the Deity is *mâyâ*, Mahâ-mâyâ, Great *Mâyâ*, and we saw when we quoted the inscription on the statue of the goddess Neith that she declared that no mortal had revealed her, had ever lifted or discovered her veil, her garment. The usual translation of that seems to be "no mortal has ever uncovered my form," but I think a better rendering is "no mortal has ever revealed (or disclosed) my garment" — this garment being *Mâyâ*, the great magic, the mystery and illusion which covers nature, the dress of nature.

GIFTS OF THEOSOPHY

MOLLIE GRIFFITH

As reported elsewhere in this issue, Estelle M. Griffith (known as Mollie by her friends) passed into Peace at the Summer Solstice time this year, June 22nd. In her memory we quote from an article of hers that was published in *Theosophy*, Spring 1978. — EDS.

The Idea of Space

This idea seems to expand our consciousness to hitherto unknown reaches. We no longer feel that we are bound forever to our present globe and its various inner planes, for we are told that we are citizens of the Universe.

The Idea of Time

We cannot at present understand much that there is to know about this vast subject, but the teaching of many lives on earth, of cycles, of the outbreathing and inbreathing of the Universe, should expand our consciousness as we try to realize the greatness of what has

been called the Divine Plan. Sometimes we are prevented from following a special line of endeavor by the circumstances of our lives, but the right time will surely come in the cycles of reincarnation.

The Idea of Justice

Many people join the Theosophical Society because through an understanding of its teachings their sense of justice has been restored. Initially it is difficult to get used to the idea that what happens to us in the present is the result of our actions in the past. Nevertheless this idea can act as a challenge, for we no longer feel we are the victims of either bad or good luck, but we can take the matter into our own hands, knowing that our future depends on our present actions. We have only to think what a difference it would make if the law of Karma was believed and acted upon, at least to some extent by the world in general, to realize what an important law it is.

The Law of Relationships

This is another law which, if understood, could help to change the world, for Theosophy shows that we are not just related to our families and countries, but in fact are related to every form of life, from the stars above to the daisy at our feet. Our actions, including thought, affect other forms of life, as their actions affect us, but as human beings we are especially related to our fellowmen. This is why the real meaning of the brotherhood of man is stressed in Theosophy.

H.P.B. once said that if we would only treat our neighbors as ourselves, half the troubles in the world would be solved. Members of the Theosophical Movement have a very special interrelationship, and many of them look forward to working together once more, at some time in the future.

The Idea of Guidance

Theosophy has a wealth of teaching on this subject. The great teachings of the past have been unveiled for us in some small measure and many of our present teachers have given much of their lives in helping us to understand them. Above all, we have been taught to look within for true knowledge, for as Browning has expressed it, "Truth is within ourselves . . ."

The Idea of the Individual Path

H.P.B. has said that every individual has a special job to do, or in other words, we all have our individual contribution to give to life. We may or may not know yet what it is, but it surely must be something for which we would be prepared to make sacrifices. It might be music or healing or teaching or many other things for which we have a certain aptitude. Sometimes, though, we look around and feel that a type of work which someone else is doing seems more important than ours. But in a game in which a team is involved, everyone has a certain position to maintain. One may be a forward, one a defence, one a goalie, but if any were to rush around from one position to another, his actions would make for untold confusion. It must be the same in life, for in the *Glossary* of G. de Purucker we read: "The duty of man is his 'dharma', i.e., that which is set or

prescribed or natural for him to do."

The Oneness of Life

One of the great teachings of Theosophy is the Oneness of Life, of which every unit is a part. It is the innumerable parts which make up the whole, just as every little brush stroke of paint is necessary in the painting of a picture.

H.P. Blavatsky herself

The last idea which we can certainly call a gift is that of H.P. Blavatsky herself. Through pain and self-sacrifice, probably greater than we can understand, she brought us the teachings of Theosophy as given her by the Masters. We can never repay her for this, except by trying to preserve the teachings as she gave them and passing them on to all who are searching for the answers to their many questions — in other words, searching for the Truth.

To sum up: in the light of Theosophy we have the space and time in which to grow, the possibility of attaining our goal with the assurance that justice does rule the world. We have kinship with all forms of life and special relationship with some, and teachers who out of their compassion have brought us the Light.

BOOK REVIEW

ANCIENT WISDOM REVIVED — A HISTORY OF THE THEOSOPHICAL MOVEMENT. By Bruce F. Campbell, University of California Press, cloth, 260 pages, \$12.95

The author, reviewing the birth of the Theosophical Movement in 1875, takes cognizance of religious and scientific conditions in America in the 19th century: the revolt against Puritan Christianity, the controversy between science and religion, and the appearance of Spiritualism. These factors brought together H.P. Blavatsky (HPB), a Russian woman of aristocratic birth, and H.S. Olcott, a New York journalist and lawyer. Their mutual interest in spiritualism and the occult resulted in meetings together, and then with friends, out of which the Theosophical Society was born. The eventual success of their efforts, "to collect and diffuse knowledge of the laws which govern the universe," produced the Theosophical Movement, with branches and lodges in America, Europe, India and Ceylon. The division of the Movement after the death of HPB in 1891 into three main bodies, together with a detailed listing of theosophical teachings and publications, is furnished by the author. The lives and activities of the two founders and other theosophical leaders are recounted in a scholarly and painstaking manner.

HPB, modestly taking the title of Recording Secretary, is shown to be the heart of the Movement. Her principal works, *Isis Unveiled*, *The Secret Doctrine* and *The Voice of the Silence*, are described in detail, particularly *The Secret Doctrine*, the cornerstone of Theosophy. The origin of the teachings contained in the latter, particularly the Stanzas of Dzyan, and the teachings in *Isis Unveiled*, were criticized severely by Edmund Garrett, Max Müller, and others as plagiarisms, as explained by the author. The theosophical teachings in *The Secret Doctrine* are listed in a scholarly manner with comments

regarding their technical aspects, also the controversy arising after HPB's death over her teachings and those of Charles Leadbeater and Annie Besant regarding the globes and the planetary chains in our universe. The subject of the Masters of Wisdom and Compassion is given a detailed review, with references to the works of A.P. Sinnett and *The Mahatma Letters to A.P. Sinnett*. A discussion then follows regarding the Emma Coulomb matter, the findings of the Society for Psychical Research, the evidence that there was plagiarism in the Henry Kiddle incident, are recounted by the author in arriving at a conclusion that *The Mahatma Letters* could have been written by HPB and the existence of the Masters and their inspiration of theosophical writings are among the weakest of the theosophical beliefs. Few theosophists will accept such conclusions.

The progress of the three theosophical Societies is described in separate sub-chapters of the book. The parent Society, Adyar, under Olcott and Annie Besant, and the work by Annie Besant in India for Home Rule and the unification of the various Indian groups prior to India's independence, is explained. Other programs of the Adyar Theosophical Society are listed, and the works and activities of Leadbeater, theosophical and personal, and the advent of Krishnamurti, are recounted. The formation of the Point Loma Society by W.Q. Judge, and the work of Katherine Tingley at Point Loma, and his successor G. de Purucker, in establishing a school and University there, and a printing and publishing house, the move of the Society to Covina and later to Pasadena are duly chronicled. The circumstances surrounding the formation of the United Lodge of Theosophists by Robert Crosbie in 1909 and its dissemination of the teachings promulgated by HPB and W.Q. Judge are fully explained, with comments on the establishment of Theosophy schools and publishing houses by the various lodges.

The author, a professor at the University of California, Santa Barbara, has written a scholarly, interesting, and on the whole, unbiased history of the Theosophical Movement, with copious references to works of other writers on this subject. In his very thoughtful summation he concludes that the Movement at present is too rigid and static to meet present conditions, and needs self-reform, but he does not offer concrete suggestions as to how this may be accomplished, except by the speculation about the possible advent of a new Teacher who will command the attention and allegiance of theosophists.

Students of Theosophy should certainly agree that any modification or dilution of the Blavatsky teachings is unacceptable. Their scope is too far-reaching and profound, and will be found invaluable and necessary by any future Teacher as the cornerstone of what he has to offer.

—Alan R. Shurlock

ITEMS OF INTEREST

PRESIDENTIAL ELECTION

Word has reached us from Mr. K. N. Ramanathan, Editor of *The Theosophist* (Adyar) of the election of Mrs.

Radha Burnier to the Office of International President of The Theosophical Society (Adyar) in succession to the late Mr. John Coats. Mrs. Burnier is the daughter of Mr. N. Sri Ram (President for the years 1953-73), Indian by birth but Swiss by nationality, having married Mr. Raymond Burnier in 1951 (now deceased). Our congratulations and best wishes go to Mrs. Burnier on the assumption of her duties of high responsibility.

COMMEMORATIVE NUMBER

The April issue of *The Theosophist* is devoted to the memory of John Coats, sixth International President of the Theosophical Society (Adyar) who died December 26, 1979. It is well represented by the two following quotations: "I count myself as nothing else so happy/As in a soul remembering my good friends." (Shakespeare); and: "... herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship." (Sir Thomas Malory.) The Tributes are touching and heartfelt, marked by deep sincerity, from Betsan Coats' article 'John', to recollections and commentaries from officials of the Society, associates and friends of many countries, and extracts from Mr. Coats' Inaugural address of 17 November 1973. There is also a colored picture of him and nine black-and-white photo reproductions taken at various times of his life. A memorable issue, obtainable from Theosophical Publishing House, Adyar, Madras, India 60020; or Great Russell St., London WC1B3BU, England; or P.O. Box 270, Wheaton, Illinois 60187.

ESTELLE M. GRIFFITH: DORMIT IN ASTRIS

When one goes Home after a lifetime of labor there should be rejoicing, said the ancients. Estelle M. Griffith has gone "Home". Mollie Yorke of Victoria, B.C. Canada, writes: "You probably know by now that my Aunt, Mollie Griffith, died on Sunday, 22nd June. She passed from *this* world peacefully, painlessly and, I feel certain, gratefully. . . . She will be missed by so many, but the tremendous work she accomplished will live on through the many lives she touched and inspired. It is now to be glad for her that she is free of the physical body which held her captive so uncomfortably . . ."

For long devoted years Mollie Griffith was a member of the T.S., Canadian Section, and of the Victoria Lodge, a tireless worker for the Cause of Humanity. As we think of her over the decades of friendship we too miss her keenly but know that for her the needed 'cycle of return' had come for peace and rest and recuperation. *Dormit in astris, gaudet in astris - she sleeps among the stars, she rejoices among the stars.* To her niece Mollie Yorke and her co-workers and friends in Victoria and throughout Canada and England go our deep sympathy and understanding.

KENNETH MORRIS: "THROUGH DRAGON EYES"

Through Dragon Eyes: a Journey to the Exotic of Kenneth Morris, edited by Helynn Hoffa. Publisher, Wilma Lusk, Ben Sen Press, La Jolla, California, illustrated; heavy art paper cover and 100% rag paper. \$4.95, plus 81¢ for postage and handling.

The book is in two Sections: Book I: Three Chinese stories: Peach Blossom Inlet; White Bird Inn; The Eyeless

Dragons. Book II: The Meditations of Ssu-K'ung T'u (verse).

"Someday I will be discovered," said Kenneth Morris half-pensively and half-humorously, "perhaps in a hundred years after I'm gone." Not fifty years have now passed, and the beginnings of 'discovery,' it seems, may be here. In 1975 Point Loma Publications, Inc., published his *Golden Threads in the Tapestry of History*; in 1978 Newcastle Publishing Co., Inc., of North Hollywood republished the Point Loma 1915 edition of *The Fates of the Princes of Dyfed*; Arno Publishers has recently republished *Book of the Three Dragons*, which first came out in 1930 published by Longmans, Green & Co. And now we welcome this *Journey to the Exotic*.

A RASH OF BIOGRAPHIES

Things come in cycles, and it seems this is a cycle of biographies of Point Loma celebrities. As stated in an editorial note in our last issue, Peter Berresford-Ellis (London, England) is the author of the life of Talbot Mundy, to be published next year. Professors Zahorski and Boyer of St. Norbert College, De Pere, Wisconsin, have been engaged in a biographical-bibliographical work on Kenneth Morris to appear in 1981. Ken Winkler is writing a biography of Dr. Walter Y. Evans-Wentz; and in Australia, Gregory Tillett has been commissioned by the London firm of Routledge, Kegan Paul to write the definitive biography of C. W. Leadbeater. We are informed also that a professor from Michigan State University is preparing a book on Albert G. Spalding.

All the above (except C.W.L. who was a T.S. member of Adyar) were connected with the Theosophical Society of Point Loma, though Mr. Spalding, of sporting goods fame, was never a member. His wife, however, Mrs. Elizabeth C. Spalding, was a well-known Theosophist active for many years as the director of Children's work in New York and also connected with the Music Department there and later at Point Loma. Talbot Mundy first came to Point Loma in October 1922 and was Katherine Tingley's guest when he wrote his book. *Om, the Secret of Ahbor Valley*. He was also for several years a member of the Society's cabinet. Dr. Evans-Wentz, Tibetan scholar and author of *Tibetan Yoga and Secret Doctrines*, *The Tibetan Book of the Dead*, etc., was a member of the Point Loma T.S. from his early years and an oft-time visitor at the head-quarters. Kenneth Morris, poet and essayist (see note above), was for twenty years Professor of Literature and History at Theosophical University. For the last seven years of his life, on his return to Wales, he was President of the Welsh Section of the T.S. (Point Loma) and editor of *The Welsh Theosophical Forum*.

REINCARNATION: THE PHOENIX-FIRE MYSTERY

We have learned that this book has now gone into its fifth printing in cloth, making 41,000 in print, in addition to the paperback edition. Our informant adds: "As it has 70 pages on Theosophy, it naturally pleases one to get this boost for the theosophical movement circulating in places which might never otherwise hear about it." — Orders

may be sent direct to Crown Publishers, 1 Park Avenue, New York, NY 10016, cloth \$10.95; paperback published by Warner Books, \$7.95, 620 pages.

"FOUNDATIONS OF ESOTERIC PHILOSOPHY" (From the Writings of H.P. Blavatsky)

This is the title of a booklet just issued by The Theosophical Publishing House, London, arranged with a Foreword and Notes by Ianthe H. Hoskins.. She writes: "The collection of these statements presented here is intended to serve as an Ariadne's thread through the vast labyrinth of information, description, explanation, criticism, commentary and personal instruction that constitutes her well-nigh inexhaustible gift to posterity." The chapter divisions are titled: 1. One Fundamental Law; 2. Four Basic Ideas; 3. The Three Fundamental Propositions (of the S.D.); 4. Summing Up — Six Numbered Items; 5. Five Proven Facts; 6. Three New Propositions; 7. The Secret Doctrine: Conclusion; 8. Isis Unveiled: a Ten-Point Summary; 9. Appendix A: "The Secret Doctrine" and its Study (Notes recorded by Commander Robert Bowen in 1891, less than three weeks before the death of Madame Blavatsky); Appendix B - Glossary.

Highly recommended, a sound and stimulating gift. Paper, 1.25 (English pounds).

"AN HONOR TO OUR MAGAZINE"

We have received a copy of *THE ECLECTIC THEOSOPHIST*, a bi-monthly publication, official organ of The Theosophical School at Point Loma, published at San Diego, California. In said copy, corresponding to the month of January of this year, forwarded to us by our esteemed associate, Enrique Columbié, of Los Angeles, there appears an English translation of the interesting article entitled: "Raja Yoga, Santiago de Cuba's Beautiful Dream," written by our president Luis Casero. In said article Mr. Casero refers to the aid in food, medicine and clothing which the people of Santiago de Cuba received at the end of the Spanish-American War in 1898 from The Universal Brotherhood & Theosophical Society of which the extraordinary American benefactress, Mrs. Katherine Tingley, was the Directress.

As is explained in the article of Mr. Casero, published in *El Cubano Libre*, issue No. 35, the Society, at the request of Mayor Emilio Bacardi, began the necessary work in Santiago de Cuba to establish a similar school as the famous Theosophical School at Point Loma, California.

El Cubano Libre feels very proud that one of the articles which appeared in its pages, should have been reproduced, translated into English, by such a respectable publication as *THE ECLECTIC THEOSOPHIST*. An honor, doubtless, which we appreciate.

— Reprinted from *El Cubano Libre en el Exilio*, No. 38, Miami, Florida.

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FROM LETTERS RECEIVED

Manly P. Hall, Philosophical Research Society, Los Angeles (to Dara Eklund, compiler and editor *Collected Writings of William Q. Judge*). — This is to acknowledge with appreciation the receipt of the second volume of *Echoes of the Orient*. It will be placed in our permanent library collection and hope many students will find it inspiring and helpful . . . There is no doubt that William Q. Judge made many contributions to early Theosophical literature and thought. I sincerely hope that your labors will bring to the attention of modern readers a better understanding of his life and labors.

Irene R. Ponsonby, Los Angeles. — *Echoes II* (*Echoes of the Orient*, Vol. II, *Collected Writings of W.Q. Judge*) has a grand feeling as I hold it . . . Am so delighted the various theosophical treasures are selling well. May this continue and the printed teachings find fruitful soil throughout the world.

Dr. J. H. Dubbink, Bilthoven, Holland. — On p. 7 (Jan. 1980 *Eclectic*) you give some quotations from a letter of Larry Cook, of Rector, Arkansas. I am totally at a loss in understanding what is meant by "A circle of students who are perhaps pursuing a course aiming at developing a state of consciousness such as the Buddhists term 'enlightenment'." I do not feel that I belong at all to such a elitarian 'circle'. Still less do I understand what these words of Larry Cook have to do with my stating some hard facts about HPB's words concerning the period 1897-1975."

D.L.G., Corunna, Michigan. — In these days we may not be so sure that "God's in his Heaven" and that "all's right with the world." But of course all is in order karmically. And as Theosophists, if we don't like what we see, we have the heartening knowledge that we can and will change it down the aeons of time.

Larry Cook, Rector, Ark. — I have been reading *Echoes of the Orient*, Vol. II, which contains many of my favorite articles by Judge, especially his addresses at the World's Parliament of Religions where his special genius in expressing Theosophy found fertile soil in which to be planted. Here was Theosophy at work, reaching for the minds and hearts of men, and Judge the man that understood them.

Sylvi Kohva, Helsinki, Finland. — The book (*Echoes of the Orient*, Vol. II) has been wonderful to read here in the stillness while I'm alone every evening in the quiet of the woods. Thank you, thank you, all of you at Point Loma Publications for this fine work.

MEDITATIONS — 20

What should we guess of that Reality
Beyond this show of things; how should we scan
The crystal radiance of eternity,
The unrevealed Divinity of Man,
Unless Death's tender presence bridged the span
Sometimes, 'twixt us and that bright Mystery?

— Kenneth Morris